(still restricted almost completely to old-clothes dealing) were compelled to close down the shops opened outside the Ghetto. In Russia, similar regulations existed—at least, outside the rigorously-restricted Pale of Settlement—down to the War of 1914-18.

§iv

Though the channels of livelihood which were left open to the Jew were so few, and so ignoble, levies were made upon him as though he were the sole capitalist. He contributed to all the ordinary taxation, in full proportion. But, in addition to this, there were dozens of other imposts. The Jewish community, as such, had to pay heavily for the privilege of toleration—so heavily, indeed, that in the eighteenth century many ancient congregations were reduced to insolvency. Their ordinary tolls and market-dues were double what the Christian had to pay. There was a tax on Jewish weddings, a tax on the Sabbath candles, a tax on the citron used at the Feast of Tabernacles, a dice-tax which could be levied by every ruffian encountered on the high-road. A special poll-tax—similar to that levied on animals, and included in the same list of tolls—had to be paid in Germany at the entrance to every town and state. Even when dead, there was a special toll to be paid at the city boundary, as the body was escorted to its last home. In Frankfort, it was computed that no less than thirty-eight different imposts were levied upon the

Jews, mostly additional to those incumbent on the ordinary townsfolk*

Much is sometimes said about the influence of the Jewish moneyed dynasties in the Middle Ages. This is generally pure invention, as there are very few cases in which the mediaeval Jew, however wealthy, was able to transmit his fortune to his heirs (see below, pp. 229-230).